

The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science



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APRIL, 1926

No. 4

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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SPECIAL TERMS TO CANVASSERS

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“That They All May Be One”

The great majority of professing Christians are in favor of church union. It is difficult to find an intelligent Christian who is ready to defend the division of the church into so many scores of sects. These divisions are expensive. They are a sign of weakness, and they tend to perpetuate and increase that weakness. On a motion that sectarianism be abolished an almost unanimous vote might be registered. But no such record is made. Why? Perhaps the real reason is because we are not ready for it. But why are we not ready? The reason must be because we do not agree, and we are still honest enough not to say we agree, so long as we do not agree.

There are some well-meaning people who feel that they have a special commission to tell Christian people of all denominations that they should all join together in one organic body; to urge upon them the solemn duty of laying aside their differences and becoming one; to show them that sectarianism is the greatest sin of the age; to impress them with the idea that ecclesiastical divisions constitute the one great barrier to the establishment of Christ's Kingdom.

And yet, notwithstanding these solemn appeals, the sects are about as numerous as ever. Even many of the efforts at union result in one more sect instead of one less. Why? Would the results be what they are if these efforts were prompted by the Holy Spirit? May there not be something wrong, if not with the idea of union, at least with *our* ideas, theories, plans, arguments, and methods of union?

At the conclusion of a great address in advocacy of church union one of the deeply interested hearers asked the speaker what Jesus meant when He prayed “that they may all be one; even as thou, Father, art in me, and I in Thee, that they may be one in us; that the world may believe that Thou didst send me.” He merely replied that “that is a pretty close kind of union.” But, what kind of a union is it, and how can it be brought about? Have we not the right to believe that if we go about this matter in the spirit of the words of Jesus we will succeed?

Evidently when Jesus uttered those words He meant that the type or model of the union that will succeed is to be found in the union between the Father and the Son. But what union is that? Evidently it is not the Trinitarian union, that is, the union that exists between the different Persons of the Godhead. There is nothing else in the world that bears any resemblance to that union. A union so unique as that can not be taken to illustrate, enforce, or typify the union of believers.

But there is a union between the Father and the Son which exactly typifies the union among professing Christians which we long for, which Christ enjoins, and for the lack of which Christianity sometimes shows signs of failing. Let us see what that union is.

There runs through the seventeenth chapter of the Gospel by John the thought that Jesus and the Father are united in the accomplishment of the world's redemption. He had come into the world on a special mission, which He had now fulfilled. As He is about to leave the world He commissions and sends forth His disciples just as the Father had sent Him. There had been the most complete harmony between Him and the Father concerning His mission. He prays for His people that there may be the same kind and

measure of unity and co-operation among His people, and between the Father and the Son and His people, as there always was between the Father and the Son. Since all Christians profess to be working for the Kingdom of Christ, on the face of it there seems some evidence that we already have the union and co-operation for which Christ prayed. We disagree on methods and ways of working, but after all, have we not just that kind of union that Jesus desired? We talk the same Kingdom language, and seem to desire the same Kingdom goal. Wherein do we come short?

It is at this point that the great mistake is made. It seems to be the idea of many, that that mistake consists merely in remaining apart organically when we are practically one in belief and purpose. It is even maintained that these sectarian divisions constitute about the worst sin of which Christians can be guilty. But when we examine into the differences existing between different denominations, and now, alas, within the different denominations themselves, it soon becomes evident that we are not so nearly one as the advocates of church union would have us believe.

The difficulties in the way of organic union make their appearance as soon as we begin to think about the basis on which the union is to rest. And since certain denominations do not have peace because of existing differences of belief, how would it be possible to have peace if a larger union should be secured with still greater differences in belief? To secure union by dropping points of doctrinal difference is too absurd to be considered. To declare that the "five points" on which Christians differ are not essential, is to declare what is not so, and what very few can be persuaded is so.

It is impossible to secure the union of those who believe that the cross of Christ is the power of God unto salvation with those who deny its saving value. There must be unity of faith before there can be organic union.

But the principal purpose of this discussion is to find the key to this problem of union. In the judgment of the present writer that key is Jesus Christ the Lord of all, and His revealed Will the supreme Law for men in every walk of life.

There is in the hearts of all people while in their natural state, a decided opposition to "religions of authority;" but that opposition is certainly broken down when true conversion takes place, and when the evidence is accepted that the Scriptures of the Old and New Testaments are the Word of God and the only rule of faith and manners.

It is the most absurd of all absurdities to dream of coming together on any other than a Biblical platform. We must have union on the basis of truth and Scriptural order or not at all. Those who imagine that science, philosophy, New Theologies, some yet undiscovered method of explaining the Bible, will furnish the light to guide us through the wilderness into the promised land, might as well quit before they begin. If we have not that light now we will never get it. But let it be remembered that Jesus Christ must be acknowledged, not only as Head of the Church, but also as the Reigning King over all nations. It is useless to think of Church union apart from union under Christ as our National King.

Doubtless ecclesiastical reformation and church union are greatly retarded by the present-day criticisms of the Bible. National Reformation is retarded by the same disastrous influence. The forty years of wandering in the wilderness, wasting time, accomplishing little, and getting nowhere, are being repeated.

NOTES BY THE WAY

Special attention is asked to the sixth of the Sesqui-Centennial papers appearing in this issue of THE CHRISTIAN STATESMAN. It deals with the blue laws supposed to have existed in New England in the seventeenth and eighteenth centuries. It was quite generally thought for a long time that all the laws so denominated were the invention of S. A. Peters, a Tory minister who, by reason of his British sympathies, incurred the ill will of his neighbors, and who took vengeance on them by writing his history of Connecticut in which he incorporated much that was fictitious. Confusion has arisen from the fact that almost every kind of a law which people consider too severe is called a blue law. The essential facts about this whole matter are presented in the article referred to.

Through one of those unfortunate mistakes in proof reading that admirable article in our last issue entitled "An Experiment in Religious Education" was assigned to a non-existent person, Charles P. Anderson. It should have been Charles P. Andrews of Flint, Michigan. We want Mr. Andrews to have all the credit for this promising work in religious education. All such deserve the bouquets now, not after a while.

A certain student from India, after spending five years in an English University, remarked to a fellow passenger on his way back to India: "When I came to England I was a Christian as a result of my study in a mission school; after five years in England I go back to India as a Hindu." Where lies the fault for such apostasies?

A student from China, after spending some time in the United States, remarked: "I nearly accepted Christianity as I understood it when I was in China, but changed my mind in the United States." Where lies the blame for such a miscarriage of Christian effort?

"Two streams of influence have gone forth from America," one Christian and the other anti-Christian. This fact is given as the explanation, as far as this country is concerned, and the same explanation will suffice for England. Our alleged national neutrality in religion results in the elimination of Christianity from our educational systems, and neutrality exists only in name.

It is said that young men still come running to Jesus with something like the same old question recorded in the gospel story, but with a different meaning. Formerly the question was, "*What must I do to be saved?*" with the emphasis on the phrase, *to be saved*. Now the query simply is, "*What must I do?*"

Much is published in papers and magazines today for the purpose of showing what changes for the better have taken place in recent years, in the religious tone of the average community. It seems that the majority of those who freely express themselves hold that the religion of today is of a better brand than any that has ever existed in the past. But it seems quite clear that a good deal of slander

is indulged in by most of the critics. John B. Gough used to deliver a lecture entitled "Then and Now." He presented a contrast between the old Puritan days and the days when he was one of our popular lyceum lecturers. He preferred the days of old Puritanism to the superficial, frivolous, pleasure-mad days of fifty years ago. What would he think if he were permitted to come back for a night in New York or Pittsburgh?

A certain publication which exists chiefly to oppose what remains of our Sabbath Laws publishes a report that at a recent gathering of Lutherans action was taken in opposition to Sabbath laws. Whether their action can be construed as so very hostile to our Sabbath laws is not quite clear. This action condemns the calling on the State by the Church to help do the work of the Church; and it declares that the Lutheran Church is not a political organization. But any Protestant Church can say as much. There are some things which the State can and ought to do that will help the cause of public morality, and the enactment and enforcement of wise Sabbath laws is one of them. And the Church can be better employed than in criticising the efforts of good citizens to preserve the Sabbath.

It has been stated recently in some of the irresponsible daily papers that the Lutheran Church is in favor of a change in the Volstead law, so as to legalize the manufacture and sale of beer and wine. Instead of this being the fact, one of the strongest, and sanest articles in favor of the present law is the one appearing in the *Lutheran* for February 18, under the caption "The Temperance Society of the Episcopal Church." It makes us admire more than ever this solid, godly branch of the American church.

Mrs. Charles E. Merriam, head of an organization seeking to improve the character of films, says that eighty per cent of the pictures shown today are unfit to be presented to children. Certainly the State should step in and use its police power to correct this evil. But all good citizens should present their practical protest by giving all houses where such pictures are shown a wide berth.

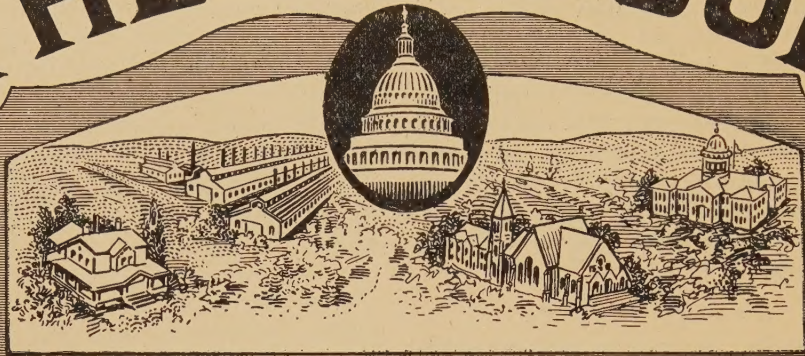
The police of Union City, New Jersey, have discovered an organized school for instructing boys in petty thievery. The teachers kept a "fence" and taught the boys to steal tires, robes, and accessories, and small articles from stores. They paid the boys small amounts for each article. The first three boys caught were aged thirteen, eleven and nine.

That is bringing Dickens down to date. But why does not some one rise up and demand the repeal of the law against petty larceny and keeping a "fence?"

Prohibition enforcement officers in certain districts report that ninety-seven per cent of violators of the prohibition law are of foreign birth. This fact proves conclusively that the work of Americanization is very inefficiently done. It has been entirely too easy to become nominal American citizens. Obedience to law should be one prime condition for the use of the ballot. Those who do not intend to be law-abiding should be shipped back to where they came from.

When the picture of a certain alleged murderer was shown on the screen in Chicago it was cheered, while the picture of the officer who captured him was hissed. What does this fact indicate as to the moral sentiment of the times? Does it indicate anything as to the direction in which human society is drifting?

THE OUTLOOK



BEFRIEND MEXICO

Just now certain interests both commercial and religious are seeking to stir up trouble between Mexico and the United States.

Having long been in the grip of foreign exploiters, Mexico in her latest constitution strove to break this strangle hold.

As the various provisions were put into effect, the exploiters raised a hue and cry about confiscation and persecution. As to the religious situation, the following telegram from one of the great Protestant Mission Boards to this office tells the story.

"Answering your letter of February 26th. Under present circumstances Protestant missionaries can direct missionary work but cannot administer the sacraments. Compulsory religious instruction cannot be given in primary schools. Church buildings belong to the nation. A message from Mexico City dated, February 16 reports, Our Schools are conducted within the law. No reason for being closed. Our Ministers are proceeding with discretion. Protestant Mission work is going steadily forward. Protests now being made come from the Roman Catholics. Protestants ought not to join any move-

ment asking Mexico to modify the present regulations. See the statement of President Calles in the New York World, February 25th."

In commercial matters it is about the same. There is to be no confiscation but in the ownership of national resources like coal, oil, iron, silver and gold, present owners cannot bequeath, but at death such property must be sold by executors to the state.

Any meddling with Mexico's internal affairs now, in either of these matters, would be a national crime. We trust President Coolidge and Secretary Kellogg too much to imagine them capable of it, and only hope that irresponsible members of congress and the newspapers will be sensible enough to avoid taking sides with would-be exploiters.

ANOTHER GOVERNOR GONE WRONG

In his inaugural address delivered in Trenton, January 19th, A. Harry Moore gave expression to the following incongruous bits of moral and political philosophy:

I would hesitate to approach the task before me, did I not do so with a profound faith in the guiding and sustaining power of Almighty God.

I am impressed with the thought that a time limit should be set for the life of all laws that have been passed and when that limit is reached the law to become automatically repealed, unless re-enacted.

The Eighteenth amendment is the crowning act in a series of recent developments, all tending to destroy State rights and State government and to set up Federal control where State Control ought to be left unimpaired.

While it is true that neither the Governor nor the Legislature can control the subject of prohibition, yet there are certain things that we can do. I would be untrue to my obligations to the public and to my personal convictions if I did not urge you to memorialize Congress to modify the Volstead act.

The present State Prohibition act is against the spirit of the American law that a person should not be twice punished for the one law violation. I urge the repeal of this act.

The Research Bureau of the Federal Council of Churches is only one of many agencies that have directed attention to the deplorable features of the prohibition situation. The official organ of the National Lutheran Church joins in the plea for Volstead act modification. Clergymen and laity in increasing numbers are regretting the enactment of a law that has created an army of criminal bootleggers and produced a situation far worse than previously existed.

In this general connection I cannot refrain from saying that the Anti-Saloon League is, as a body, inimical to popular government. It should be compelled by law to make its finances and activities and personnel public."

Our mental reaction to all this is somewhat complicated. But our first impression is that he spent far more time in consultation with the shrewd Democratic Boss of Hudson county

than in prayer to the Almighty for guidance in the preparation of this address.

This demand for the repeal of the Volstead Act and the New Jersey state law is nullification pure and simple. If he was honest he would enforce both these laws and work for the repeal of the Eighteenth Amendment.

MORMON AGGRESSIVENESS

The Utah Pagans have purchased a valuable lot in the fashionable residence section of Washington, D. C., for the erection of, some say, a tabernacle, some a temple, and we guess probably both.

The oldest manufacturer of phonograph records in the United States has fallen for the Mormon coin, and their recent poster contains the following:

Standard Songs and Instrumental,
The Lost Chord (Sir Arthur Sullivan)
Pipe Organ
The Organ of the Mormon Tabernacle.
Great is Jehovah (Shubert Arr.
J. A. Parks)
Jessie Williams and The Mormon
Tabernacle Choir.
Devotion (Adapted to the Intermezzo
from "Cavalleria Rusticana")
with Organ
The Mormon Tabernacle Choir,

These things of course are within their constitutional rights, but they ought to spur every Christian in America to the task of smoking them out and compelling them to quit masquerading as Christians and loyal Americans.

NEED OF STATE WORK

One of the strongest arguments for moral and religious teaching in the public schools and by the teachers is contained in the following statistics:

Total population living on
farms in the United States 32,000,000

Number of children in one and two teacher country schools	8,000,000
Number of one room school buildings in the United States	189,227
Total child workers 10-15 years of age in the United States	1,060,858
Total engaged in agricultural pursuits	742,600
One-eighth of the country communities are without churches.	
More than two-fifths of the country communities do not have resident ministers.	

This shows the danger of entrusting the teaching of morality entirely to a voluntary organization which finds difficulty in maintaining itself in sparsely populated regions. The responsibility inevitably falls upon the state. It makes no difference whether we use that term meaning obligation to educate, or answerable for the presence of unmoral if not immoral element in the population.

THE MAIN OBJECTIVE

Imperfect objectives in education never had a more striking illustration than the following from the pen of Thomas Jesse Jones, director of the Stokes Foundation:

"To inspire a reverence for the good and beautiful, especially in human character, should be the teacher's main object. The question is not how much a boy or girl reads at school, but how much he will read when school is over. An ear for music, an eye for pictures, a mind for books, a hobby, a zest for games—these are the assets which make for happiness. Dependence on lectures and imposed instruction is not enough. The worth of a citizen is what resources he has within his being."

An Athenian in the days of Socrates

could have written these words. Any teacher who leaves out of his objectives the development of the religious or spiritual life, is dropping to a level below these Greeks of ancient days.

The quarrel that we cannot avoid with these modern pagans in education is, that they seek to educate in man only what he has in common with a monkey or a pet coolie. Broaden out, is our plea to all such. Make objectives big enough to fit humanity.

BEATING OUT ITS OWN BRAINS

Professor Sorokin, of the University of Petrograd, estimates the number of persons executed in Russia between 1917 and 1921 as 1,758,457. This number included 6,000 teachers, 9,000 physicians, 70,000 policemen, 12,950 land-owners, 355,000 intelligentsia (educated class), 193,280 workers, and 815,000 peasants. This does not include the unrecorded executions.

Letzis, red terror leader, said: "We exterminate not merely individuals, but the bourgeoisie (middle class) as a class. Don't look into our records for the evidence of the criminal actions of accused persons. Their fate is decided by the fact of what class they belong to, what education they have gotten. This is the essence of the red terror."

The inevitable end of that course is mental degeneration, followed by physical degeneration, poverty and barbarism.

The nation that makes war against its religious, industrious, truth seeking, ambitious citizens, is on the toboggan slide toward barbarism.

A few years more and Russia will eliminate herself as an active factor in the world's affairs, and become a dead weight burden for Christian civilization to carry.

OUR NATIONAL FOLLY

Some days since the newspapers carried the story that because of the predominance of sex themes in the moving pictures, the Navy Department is having trouble to secure a sufficient number of films judged suitable for use among the Sailors and Marines. Most of them are not considered wholesome.

This reminds us of our national folly of giving Bibles to convicts in prisons and providing chaplains for army and navy, but refusing to place religion and specific moral teaching in the school curricula. Our judgment would be that the harm that the movies can do has been done before the boy is old enough to enlist in his country's service. But what a pity it is that our civil authorities waste their time and opportunities in arguing about the relative merits of censorship or licensing films while the children are injured by the false ideals.

A TIMELY SUGGESTION

In our struggle after better marriage and divorce laws in the United States, most people agree that the present hodge podge is a national disgrace and a national menace. Also most people will agree that something ought to be done about it.

The National Reform Association has been working diligently for some years to have this matter transferred to the jurisdiction of the Federal government. This of course is the place it ought to be. No state can contain within its own borders the consequences of its own acts in this matter, which would itself seem to mark this as a federal matter. So far not much progress has been made in bringing this amendment to the constitution out of the congressional pigeon holes to which every time it has been relegated.

There is one opening for achievement in this that has been overlooked. That is the National Commission on Uni-

form Laws. This Commission, made up of leading jurists representing each of the states, meets annually just before the meeting of the American Bar Association. Its function is to study such conditions as have become intolerable because of the multitude and variety of our state laws and to recommend model laws toward which they work in each state until it is adopted. This Commission has devoted its energies largely to commercial law, but no rule confines it to that sphere.

Now for the suggestion. Might it not be feasible for the National Reform Association to appoint a committee to wait upon this body and lay this matter before them and ask their help, incidentally instructing its committee to read Luke 18:1-8 before proceeding and act upon that suggestion?

They might not take kindly to it. They might not accomplish much if they did. But if this failed we should all be in a stronger position to demand the submission of an amendment than we are now. Perhaps it might be worth trying.

NATURALIZATION

WITH RESERVATIONS

It has been assumed that Germany was the only Nation that sought to retain her legal hold upon her nationals who have become naturalized citizens of the United States. This impression is incorrect. Not only the immigrants from Italy, but their descendants to the fourth generation are listed and held liable for army service and should they return to Italy are liable at the whim of the government to be held as deserters if they have not served their term.

Substantially the same is true of France. In the case of many immigrants this is accepted as a matter of course and when they renounce all allegiance to any foreign potentate or power they do this with mental reservations. This is especially charged

against such organizations as the "Sons of Italy" as it was against many German organizations.

Many of these immigrants make this renunciation in good faith, but that does not alter the claim of their Fatherland or Motherland or whatever they call it, nor their likelihood of being held for service should they ever return. This was one of the reasons why Japan was not admitted to the quota list. We believe every Nation that seeks thus to retain its hold upon its emigrating nationals should be removed from that list and its citizens excluded.

Those who are here and insist on retaining membership in societies which recognize this fact and accept it, and so hold a divided loyalty, should have their naturalization cancelled. The time is about due when the Federal Government should talk plainly and finally to every such government, which attempts to hold American citizens to perpetual allegiance.

One who takes an oath of allegiance with such mental reservations can never make a good citizen, and, if naturalized, becomes a liability rather than an asset to this nation. But it all argues that we have put up the bars none too soon and not quite high enough yet. If we are wise we shall raise them at this point instead of letting them down.

CRIME WAVE?

The Bureau of the Census has just reported the prison population of the United States as of January 1, 1923, in comparison with the number of prisoners on January 1, 1910.

There is "a crime wave" in the United States, due to prohibition we are told. But—on January 1, 1910, there were in this country 111,498 prisoners, whereas on January 1, 1923, the number had declined to 109,619. The total number of reported prison-

ers was 99.7 per 100,000 general population in 1923, as against 121.2 per 100,000 in 1910, a decrease of 17.7 per cent. It is estimated that the commitments for the entire year 1923 were 25.5 per cent fewer in number than for the year 1910. When population is taken into consideration the reduction is 37.7 per cent.

Drunkenness decreased 55.3 per cent during the thirteen year period; disorderly conduct 51.5 per cent; vagrancy 52.8 per cent; assault 53.1 per cent; burglary 11.4 per cent; fornication and prostitution 28.8 per cent; fraud 55.7 per cent.

It is quite probable that crimes in which the pistol and the automobile figure as accessories may be increasing and then again they may not. The recent figures from Chicago which revealed the fact that in proportion to the population, murder in that city had decreased fifty percent, in 50 years makes the "crime wave" look like a bit of hysteria played up by enterprising newspaper work and anti-prohibition propaganda.

Of this we are sure that we are not fighting a losing war against the forces of vice, crime and godlessness in the United States. A real understanding of conditions will neither throw us into a fit of fear nor induce us to sit down idly, but will encourage us to more strenuous efforts as we realize that we are winning and that the Lord God of Hosts is with us.

A sticker attached to a piece of mail reads: "Politics is one department that has the least Christianity and shows most plainly the need of it."

That sounds like sense. But we fear that before much progress is made in that direction the American people will have to get rid of the obsession that religion and church are synonymous terms.

EDITORIAL

II UNSOLVED PROBLEMS

How to Maintain a Knowledge of Our Faith in, and Respect for, the Teaching of the Bible.

This is the problem as it presents itself. America's national life has been so far, shaped largely by the Bible. That is no guarantee that it always will be. Some time ago a gentleman left his Bible lying on his library table. He was absent for several days. When he came to look for it, it was buried under several inches of news papers, magazines, popular books of fiction, and advertising pictures. This is a picture of the average American mind; that is of the old line American. He has been more than likely taught to respect and admire the truths of the Bible, and regard it as Gods revelation to him. But the flood of human ideas, most of them indifferant to these revelations; some critical, others hostile, a few cynically ridiculing them, all put up in attractive and ephemeral form, bury the thoughts of the Bible under their tremendous mass. There lie the ideas of the Bible, dormant, seldom rising to consciousness, forgotten, helpless to shape life.

Take another figure. Perhaps you have looked upon a burnt over piece of our forests of the North West. What did you see? A lot of ugly blackened stumps, a riot of under brush. All worthless stuff, gay and vigorous perhaps but producing nothing of value and preventing the beautiful and useful firs, pines and cedars taking root again.

Destructive criticism, started in Germany, swept through our intellectual life. It destroyed completely, in the mind of many, all reverence for the

statements of God's Word. They became folk lore. It destroyed all sense of their authority. It left minds thus affected a prey to all kinds of pagan ideas and worldly ideals, the worthless stuff that quickly takes hold in a vacated mind. But they produce nothing of value to a Christian civilization and prevent the truths of revelation getting hold again. There are of course millions of minds but slightly affected by this destructive intellectual force. But the underbrush of pagan ideas is crowding in upon them. The problem is to preserve the faith and reverence of those souls where it still is growing, restore the burnt over souls to a normal faith in God's Word, and plant this knowledge of, faith in and respect for the Word of God in the virgin soil of youth.

Education, cry our modern social prophets. True, that is the only hope as far as human eye can see. But when we turn to the forces of education we are confronted by a traditional reticence in individual intercourse, the almost complete renunciation of parental function in this task, a church obsessed by the emphasis on the human elements of the revelation, a state equally obsessed with the secular ideal of civil government, none of them willing to teach or apt to show any enthusiasm in the cultivation of the idea of reverence for the Bible as Gods supreme revelation. The fact that these fundamentals of the Bible's teachings are God's abiding eternal revelations, is one of the neglected truths of the age. The maintainence of the knowledge of them and faith in and respect for them is the most important unsolved spiritual problem of American life.

But what to do about it. There is but one simple solution. Let every

kind of teacher who has access to any mind, teach and preach these truths in a positive, authoritative manner. Avoiding side issues, stick to the central truths, which are that God is a spiritual person, infinite, eternal and unchangeable in all his attributes and powers; that he created and upholds all things, that Jesus of Nazareth is his only son and equal; the Saviour of the world and its supreme Ruler; the Bible is the true and authoritative revelation of these truths to men; no religion which controverts its teachings is true, and the only salvation for men, churches or nations is to know, believe and live these truths, therein revealed.

Let every one who knows the Bible keep it in such constant use that it will always be at the top of the heap on the table; let every parent teach these truths and soul attitudes to his child; let every Sabbath school teacher and every minister of the gospel teach them, not in a tentative, speculative way, but as a thus saith the Lord; let every teacher of every school utilize these ideas as the dynamic of culture; let every newspaper and magazine give them place and weight, rather than their opposites; let official boards of instruction encourage such use of the Bible; let us all listen to the voice of our President when he tells us that what we need is more religion to maintain the national character.

The National Reform Association is dedicated to this program of education. Wherever the teachings of paganism, materialism or pantheism are destroying this faith, there we shall oppose them. Wherever there is neglect or faltering, there we hope to help and encourage. Our solution of this problem is Pauls "Preach the word, in season and out of season" Then trust to the Holy Spirit to make the truth grow and bear fruit.

In the 107th Psalm there is this refrain "Then they cried unto the Lord

in their trouble and he saved them out of their distresses." These three things, positive teaching, prayer and trust in the Holy Spirit's work are our solution, and we believe Gods solution also.

WAR PSYCHOLOGY AND CRIME

War creates a definite and distinctive psychology. The elements in the realm of the intellect are, a discernment that for the moment, might has precedence over right; that the end justifies the means; the unpardonable thing is weakness and hesitancy; that ordinary civil law bows to war necessity; that love your neighbors as law suffers a moratorium; even a half wit sees all of this.

In the realm of the emotions admiration for courage goes altogether to nerve and physical courage; life is cheapened; hatred is given moral standing and honor, in fact all the loves and hates of Christianity are reversed.

In the realm of the will man determines to follow his emotions and his war clouded visions.

It takes a rare mind that can rise above this psychology and engage in war without becoming more or less affected by it. The weaker the moral nature; the less that Christ and the Holy Spirit have already affected the character, the more the person is affected by this psychology. This is the simple reason why wars have been followed always by crime waves. Persons of weak moral natures yield to it and follow their personal ends in the same spirit that war propaganda has taught them to seek the national ends and aims. All of this is old stuff but it should drive us to these conclusions. As Christians we are more than ever responsible for allowing these old pagan ideals to gain the ascendant. Increasing numbers increases our responsibility.

In a world where war is accepted

as the final arbitrament of national justice we can no more become pacifists than a farmer among wolves. There is but one course, teach the nations, especially our own, the evil of these periodic moral debauches. Point out the better way of substituting law and courts for bullets and bayonets. Insist on the establishing of these things and then hang up the guns and submit to the laws and the courts as soon as other leading nations will agree to such a policy. Treat war as dueling was treated after Hamilton's death—outlaw it.

THE ABUSE OF THE PARDONING POWER

News Columns of the Dailies last month carried the following: "Ira Perry, Jr., son of wealthy Chicago parents, was given a life sentence, April, 1922, for murder in a hold up of a jewelry store. He was secretly released from Joliet penitentiary on parole in October and this fact did not become public until December.

A plea for leniency before the sentencing judge brought a life term instead of the death sentence. The Pardon Board first commuted the sentence to make it practically a case of manslaughter, then the Parole Board took the ground that in this case young Perry was an unwilling accomplice.

The police however say that young Perry confessed to two murders and about 60 holdups, which netted about \$200,000. As soon as they received information of his release they at once pressed five other indictments and had the youth rearrested. Bonds totaling \$100,000 were fixed in the case."

The blunders in this case were, first, that both the sentencing judge and the Pardon Board failed to take into ac-

count anything but the indictment upon which he was tried. This happened to be the weakest one. The second was the secrecy that surrounded the Parole Board's actions. Boards so stupidly negligent or criminally truculent to wealthy malefactors are as great a menace to society as the criminals themselves.

What is needed in such cases is more pitiless publicity. The underworld moves with stealthy, organized advances, to save its own. By all known devices it works for the release of these condemned men. The public knows nothing of it, has no opportunity to oppose or protest such actions, it can only protest when protest is too late.

Some states require that notice shall be published in advance of such pending cases, in the news papers in the locality from which the prisoner was sent up. Such laws make this sort of secret nullification of the defense work of the courts far less easy. Every state should require this and the publication of the reasons alleged for the clemency, the names of all parties who are pressing the application. Then timely protest on the part of the public or the officials concerned becomes possible.

Court work is too expensive to be thus nullified. And such abuse, as General Andrews says, 'makes a monkey of the officers of the law and a farce of the whole machinery of justice.'

Five things in dealing with crime are necessary in order to deter men from committing it. First, they must know that its detection is morally certain. Then that its punishment will be prompt, certain, adequate and final. Take the finality out of it as our present loose system of pardoning is doing and men will begin at once to calculate the chances and gamble on them. And they will win and society loose.

APPEALS THAT WEAKEN

A police officer, whatever his rank, has but one duty; to arrest and bring into court every offender against the law.

Under a correct interpretation of the law he has no discretion. If he can't do it he should give way to some one who can.

Major Haynes weakened himself by dilating upon the difficulty of his task and we fear General Andrews is doing the same thing. If he is correctly quoted in a recent address, he said, "You think it is up to me to enforce Prohibition. I can't do it. I am only a policeman." His meaning was that the courts were nullifying much of his work. We all know that, but we believe that if General Andrews kept still and glugged the courts even more than he is doing he would emphasize his point more than by complaining about it. He can do it. Prohibition is moving nationally just as it developed in the states that worked it out before it became nation-wide. The great majority of the people are with General Andrews. As a soldier he does not, or should not, expect to win battles without a fight. It is his business to put up every ounce of fight there is in him whether other units fail or not.

If he can't win one hundred percent, make it fifty. If he really can't do his work there are plenty of men in America who can.

If he does this thing honestly, fearlessly, vigorously, he will win, and win the approval of the American people.

OUR CONTENT OF MEANING

One of our contemporaries remarks: "A person thoroughly conversant with the English of the School-room may be incapable of understanding the English of the stock exchange, of the lab-

oratory, of the baseball field, of the clinic, or even of the church. Thus the word "Christian" means one thing to the theologian, another to the historian and quite another again to the average American for whom, in fact, it is most often synonymous with "good" or "fair". It is more commonly used to designate qualities of conduct than features of belief.

To agree on the content of meaning that is to go into a word is one of the essentials to understanding and co-operation. We use this term "A Christian Government" often in *THE CHRISTIAN STATESMAN* and the work of The National Reform Association. Here is our definition to help out of the morass of confusion. By a Christian Government we mean a government which recognizes the supreme authority of Jesus Christ, governs in His name and to the best of its ability according to His teachings and His Spirit.

However it will readily be observed that the provision of the Mexican constitution strikes hardest at the priesthood of the Roman Church. Perhaps it was so intended, because that the Mexican people saw in the Roman system of imposed foreign teachers the true source of Mexican oppression. They perhaps had to lay down a principle impartial to all, and which would yet strike the heart of their problem, in order to solve their difficulty. Perhaps the Mexican people know what is good for them.

—*The Christian Conservator*

Sir George Hunter, of England,
speaking:

"The two greatest contributions of America to the world are Abraham Lincoln and prohibition."

We might not put it just that way ourselves but since Sir George says it, we will let it pass without contradiction.

Contributed Articles

SESQUI-CENTENNIAL PAPERS

No. VI

The Rev. Samuel Peters and his Mythical Blue Laws.

In preceding papers the religious character of the Colonial Charters, Compacts of Government, and statute laws, has been quite fully presented. These documents all make it clear that religion occupied a prominent place in the organic institutions of this country from the very first. For a hundred and fifty years certain forces opposed to this intimate relation between the State and religion have persistently misrepresented the character of these documents, and have striven to create the impression that they embodied the very essence of oppression and persecution. The Rev. S. A. Peters, LL.D., is usually regarded as a pioneer in this business.

Since there is even yet a great deal of confusion in the minds of the masses of the people concerning the character, the purpose, and reliability of his published writings, it seems wise, before going further with our investigation of the religious history of this country, to devote one entire paper to Mr. Peters and his "General History of Connecticut." Mr. Peters, at the time of the Revolutionary struggle, was a clergyman of some notoriety in New England, but his sympathies were with the British. He made himself so obnoxious that he was compelled to flee. He went to England, and there, in 1781, took his revenge by publishing this alleged history, in which he incorporates forty-five so-called "Blue Laws," which are only samples of what he affirms to be the general character of Puritanical legislation. Webster's International Dictionary defines "Blue

Laws," as "certain laws of extreme rigor, alleged by Rev. Samuel A. Peters, in his General History of Connecticut, to have been enacted in the early days of the New Haven Colony." This authority states further that, "formerly these laws were supposed to have been mostly maliciously invented by Peters, but nearly all of them have now been found in the New Haven Statutes, or in the works of one, Neal, an earlier writer than Peters." This definition leaves a great deal to be desired if we are to get a clear, accurate, and complete statement about these laws.

Before presenting what may be accepted as the most reliable information now available concerning these laws, the views of some of the men who, in the words of Webster's International Dictionary, supposed them to have been maliciously invented by Peters, may properly be presented. They spoke in such terms as these: "Peters not only invented the Blue Law Code, but he forged legal cases for its application."

"The greater part of these probably never had an existence as standing laws or otherwise."

"The only authority for the Blue Laws is this Mr. Peters."

"The entire list is a fabrication. . . It is the baseless invention of an embittered Tory." It was a distinguished judge, not a preacher, who made this declaration.

"The legend of the Blue Laws is the invention of Samuel Peters, a mendacious refugee, who in 1781 published in England a history of Connecticut. Included in this old medley of fact and fiction are these grotesque enactments, which never existed except in the imagination of the author of this book."

"These Blue Laws are a pure fiction. No trace of such rules, nor of anything like them, can be found in the legislation of the Colony of New Haven."

We are assured by recent historians that thorough investigation has vindicated Mr. Peters and proved his critics to be wrong, at least in their main contention.

The New International Encyclopedia states that the "exaggerations and spite of Peters' book are so obvious as to deprive it of all authority. . . . It was for a time believed that the Blue Laws were invented out of hand by Peters, and had no existence in fact, but more recent investigations have shown that, although many of them are not to be found in the New Haven statute books, all except two or three out of the 45 are to be found either in the works of an earlier writer (Neal), or, with slight modifications in the statute books of the various New England Colonies."

Nelson's Encyclopedia states that "It is now known that most of them did appear at one time or another in the statute books of some one or more of the Colonies of New England, or were taken from an earlier writer, Neal. Several of the laws, however, and the most extreme and puritanical of the collection, seem to have been invented by Peters. At all events the the code was not what it purported to be, a collection of the laws of the New Haven Colony."

There are a few very remarkable facts to which attention may here be called. The first is that an older writer than Peters, Neal, is mentioned from whom Peters is said to have quoted some of his alleged laws. I have not been able to find a copy of this man's book, but it seems evident that it was not an authorized code of laws as adopted by a regularly constituted legislative assembly.

The next fact deserving a remark is the statement by Peters himself, that

these laws "were never suffered to be printed." He did not therefore in any case quote from a regularly established code of laws.

It is further observed by different writers that when Mr. Peters does quote from any extant writing he invariably quotes very freely, and even loosely, failing in many instances to give the precise meaning of the passage quoted. There seems therefore to be good ground for characterizing the collection as a whole as devoid of historical value. And yet it is going too far to characterize it as wholly fictitious.

In the year 1898 the American Historical Association published a volume in which the whole Blue Law Story seems to be presented with as great a degree of accuracy as is now possible. The alleged Blue Laws are there divided into three classes, as follows: first those which are undoubtedly genuine; second, those which are substantially genuine; third, those which are evidently fictitious. It will be instructive to present all these forty-five laws under this three-fold division.

I. Those which were undoubtedly genuine. In using this expression it is not meant that Mr. Peters in any case used the exact terms of the law, but only that somewhere in New England a law covering the same ground actually existed. The first class begins with the second of these laws.

2. From the determination of the Assembly no appeal shall be made. (By way of explanation it should be said that the Assembly here means the civil court, and from its decisions no appeal could be taken to the king.)

3. The Governor is amenable to the voice of the people.

5. The Assembly of the People shall not be dismissed by the Governor, but shall dismiss itself. (This refers to the general court-proper).

6. Conspiracy against the Dominion shall be punished with death.

8. Whoever attempts to change or overturn this Dominion shall suffer death.

9. The judges shall determine controversies without a jury.

10. No one shall be a free man or give a vote unless he be converted and a member in full communion of one of the churches allowed in the Dominion.

13. No Quaker or dissenter from the established worship of this Dominion shall be allowed to give a vote for the election of magistrates or any other officer.

14. No food or lodging shall be afforded to a Quaker, Adamite, or other heretic.

15. If any person turns Quaker, he shall be banished and not suffered to return on pain of death.

16. No priest shall abide in the Dominion; he shall be banished and suffer death on his return. Priests may be seized by any one without a warrant.

17. No one to cross the river but with an authorized ferryman.

19. (First part). No one shall travel. . . on the Sabbath day.

21. The Sabbath shall begin at sunset on Saturday.

22. To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

23. A person accused of trespass in the night shall be judged guilty unless he shall clear himself by oath.

28. No minister shall keep school.

30. Manstealers shall suffer death.

31. Whoever wears clothes trimmed with gold, silver or bone lace above two shillings by the yard shall be presented by the grand jurors, and the selectmen shall tax the offender at 300 £ estate.

32. A debtor in prison, swearing he has no estate shall be let out and sold to make satisfaction. (Evidently this statement gives a wrong impression. The idea of selling into slavery was not involved, but only selling the

service of the debtor so as to satisfy the claims of the creditor, which would merely involve an obligation to render service for a reasonable time, and even this power was limited by forbidding the selling of service to be rendered outside the United Colonies.)

34. Whoever brings cards or dice into the Dominion shall pay a fine of five £.

35. (Four clauses). No one shall read Common Prayer, keep Christmas or Saints' days or play cards.

37. When parents refuse their children convenient marriages the magistrate shall determine the point.

38. The selectmen, on finding children ignorant, may take them away from parents and put them into better hands, at the expense of the parents.

39. Fornication shall be punished by marriage, or as the court may think proper.

40. Adultery shall be punished by death.

42. A wife shall be deemed good evidence against her husband.

43. No man shall court a maid in person or by letter without first obtaining consent of her parents, 5 £ penalty for first offence; 10 £ for the second, and for the third imprisonment during the pleasure of the court.

44. Married persons must live together or be imprisoned.

II. The second class includes those laws which are thought to be substantially genuine, though they may not be in every particular. They are the following.

1. The Governor and Magistrates, convened in General Assembly, are the supreme power under God of this independent Dominion.

4. The Governor shall have only a single vote in determining any question, except a casting vote when the Assembly shall be equally divided.

11. No man shall hold office who is not found in the faith and faithful to this Dominion; and whoever gives a

vote to such a person shall pay a fine of £1; for a second offense he shall be disfranchised.

24. When it appears that any accused has confederates and he refuses to discover them, he may be racked. (The term racked is nowhere named in the law).

25. No man shall buy or sell land without permission of the selectmen.

26. A drunkard shall have a master appointed by the selectmen, who are to debar him from the liberty of buying and selling.

27. Whoever publishes a lie to the prejudice of his neighbor shall set in the stocks or be whipped 15 stripes.

36. No gospel minister shall join people in marriage; the magistrates only shall join in marriage, as they shall do it with less scandal to Christ's church.

41. A man that strikes his wife shall pay a fine of £10; a woman that strikes her husband shall be punished as the court directs.

III. The third class consists of those that are not authentic, essentially misstated, or wholly spurious. They are the following.

7. Whoever says there is a power and jurisdiction above and over this Dominion shall suffer death and loss of property.

12. Each freeman shall swear by the blessed God to bear true allegiance to this Dominion and that Jesus is the only King.

18. No one shall run on the Sabbath day, or walk in his garden or elsewhere except reverently to and from meeting.

19. (Second part). No one shall * * * cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

20. No woman shall kiss her child on the Sabbath or fasting days.

29. Every ratable person who refuses to pay his proportion to the support of the minister of the town

or parish shall be fined by the court 2 £, and 4 £, every quarter until he or she pay the rate to the minister.

33. Whoever sets a fire in the woods and it burns a house shall suffer death, and persons suspected of this crime shall be imprisoned without benefit of bail.

35. (Two clauses). (No one shall on the Sabbath) make minced pies * * * or play on any instrument of music except the drum, trumpet and jews harp.

45. Every male shall have his hair cut round according to a cap.

Here then we have the entire list of the alleged Blue Laws as published by Mr. Peters. Some of them are perfectly harmless, and some positively commendable. Some are illustrations of the rigor that was more or less common in other places than in New England. The ones that are quoted most frequently however, and which are used to bring ridicule upon the Puritans and others who favor strict Sabbath legislation, are the ones that never existed.

A story has sometimes been told of a certain captain of an English ship returning from a cruise on the Sabbath, was met by his wife on the wharf, embraced and kissed her, and was whipped by way of punishment for this alleged desecration of the Sabbath. But there is no record to substantiate this story, and it is safe to regard it as pure fiction.

No well informed person denies that legislation on a number of matters was once more strict than it is at present, and no wise person now defends such legislation. We are not now in any danger of making our laws too strict. The tendency is all the other way. What we need is liberty and law equally balanced, so that there shall be no infringement upon essential human rights and that, at the same time, public morality shall be safely guarded.

OUR PRICELESS HERITAGE

By HENRY PEEL

Individuals and nations have not always valued an inheritance at its true worth. An inheritance which has taken years of hard and laborious toil to accumulate has been dissipated in a few weeks of frivolity.

Esau despised his birthright. Israel of old forgot that there were conditions attached to the heritage they received from God, so for over nineteen centuries they have been deprived of their inheritance.

America has a goodly heritage. God forbid that we as a nation should esteem lightly our priceless possession.

The founders of our Republic were those Pilgrim Fathers who came to America in 1620, to escape persecution and to enjoy liberty. Huguenot refugees from Holland and France soon joined them. These all were men of high and noble ideals. They honored God and His Word and believed in Christian liberty. They endeavored to fulfill the Apostle's admonition, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

For centuries prior to 1620 the world had been under the bondage of a ruthless ecclesiastical system; a system which inculcated superstition and idolatry and fostered ignorance. Christianity had been almost obliterated by the mass of superstition and error which had accumulated through the years. At the end of the fourteenth century John Wycliffe had a vision of the pure form of Christianity through the study of the Holy Bible. The influence of his teaching permeated Europe until the Sixteenth Century when the light broke through the clouds of darkness and the world saw the true and the living Christ: Christ the one Mediator, Saviour, pardoner and Head

of the Church. The pretensions of the priestly caste were found to be fraudulent. The invention of printing and the issue of the Bible in the tongue of the common people permitted all to know the truth. Priests, friars, and monks had obtained vast amounts of money for masses, pardons and indulgences. Now the people found no mention of purgatory in the Holy Scripture. It was a cunningly devised fable which enabled a conscienceless hierarchy to make merchandise of men's souls. The people also found that no sacrifice for sins was required other than that of Christ on Calvary. Masses, so-called, for the living and the dead were therefore of no avail.

When the founders of our nation landed here three centuries ago, they were thoroughly familiar with the intolerant and intolerable conditions which faced all who desired to worship God in spirit and in truth. They desired a place where their children could escape the horrors then prevailing in Europe, so a bleak and inhospitable shore entailing a long and perilous voyage appeared to them as a haven of refuge and a land of possibilities. They knew the truth as contained in the Word of God. They were also aware of the falsehood which had been proclaimed by the corrupt system which so long domineered over Europe. They knew, also, that whilst this corrupt system continued to dominate, oppression would be the lot of those seeking to follow the path of truth and righteousness.

The Pilgrims brought with them all this knowledge and experience. They brought with them sterling characters and high ideals and above all they brought with them the Holy Scriptures. In the land of their adoption, they sought to honor God, knowing that in this way only could they expect God to honor and prosper them. To honor God they must obey His law

and maintain His institutions. The divine order of marriage, the sanctity of the Sabbath and respect for the Holy Bible were among the institutions they upheld. Their children faithfully builded upon this foundation. Scripture says, "The foundation of God standeth sure." And so it was in infant America. God blessed the people and gave them prosperity because the people acknowledged Him. America became a desirable land and other refugees, appreciating her institutions, flocked to her shores.

In recent years another class of immigrants has arrived; a class of people who are alien in ideals, who are attracted by the dollar but who despise the Protestant principles which flourish here. The greatest menace in America today is that the degrading principles of these people shall dominate the principles of our sires. It is the principles of our forefathers which has made this land a desirable land, an attractive land, a land in which it is good to dwell. It is only by upholding those principles that the land will retain its standard.

Our forefathers fought the enemy of human liberty. They opposed the errors and superstitions which passed as religion in the dark days when Rome held universal sway. They stood up boldly for the truth of God. They suffered the torment. It was the men of our race, our sires, whose blood was shed, whose bones were broken, whose bodies were slowly roasted to death, in order that we, their children might have liberty both civil and religious. And it was Rome who committed these enormities.

Our heritage is a priceless one, because it is a blood bought heritage, and who can count the cost of blood. Shall we forget their suffering? Shall we surrender the inheritance they have left us? God forbid—Lord God of

hosts be with us yet, lest we forget, lest we forget.

Our forefathers set the standard high, and by the grace of God we shall keep it there.

MISFITS IN RELIGIOUS LIBERTY

The student of American history will recall that one of the great objections to the clause in the Constitution of the United States granting religious liberty, was the presence of the Catholic Church in some of the colonies, especially in the Colony of Maryland. The lessons learned in the Old World were raising the question of the future in this. One hundred thirty-six years of history have only corroborated the fears expressed by some of our forefathers. The question of the principle raised by them is a problem for serious reflection today. What right to existence in a country of religious liberty has a religious organization which does not recognize that right for others than themselves? An organization which accepts that guarantee for themselves but does not only not recognize it for others but takes advantage under it to establish themselves and at the same time seeks to annul that principle by teaching and sets itself for the annulment of that law, must of necessity be unsafe in a country granting such liberty.

In certain sections of the country and especially by certain classes of citizens sharp resentment is expressed, and no well informed person can do other than sanction the resentment. For a people to exist and prosper under the benign provision of a constitutional guarantee of religious liberty and at the same time not instill a spirit in harmony with that principle into their own number is ungracious to say the least. To prosper under an arrangement which they would deny to others, if they had an opportunity, is ingratitude. To secretly bind a people against

such a principle of blessing and to teach against it, while exerting every possible effort to take advantage of it for themselves, is treachery. The position is indefensible.

But our forefathers extended to this class of persons the right to have advantage of this gracious provision together with themselves and with us they are partakers of its benefits today. Through one and a third centuries we have lived together under this provision, we are knit together in the same social system and our business enterprises are largely one. Separation now is out of the question. To deny to them the blessings which we enjoy, although they take a wrong advantage of this heritage, is except in a case of dire emergency, entirely out of the question. Cordiality and brotherly kindness is the Christian attitude.

While we regard them as neighbors

and brothers and seek to win their people to the American view-point, we must yet beware of cunning devices to deprive us of the benefits of this principle of liberty. It is our right and our duty to uphold this principle as an equal right to all and to hold up the ideal that it is the duty of all to hold it honestly and sincerely. No one holding this principle in an insincere manner or seeking to take advantage of it has any right to be regarded as a decent or respectable citizen of the United States. Anyone who may be so unscrupulous as to assume such an attitude or who is known to be seeking to hold such a view in secret, should be made to feel in what light American citizens regard it. Any open violation of this principle of liberty should be speedily punished by law. Let those who will not respect our flag, those who do not love our country and her laws find another home,

—*Christian Conservator.*

EDUCATION

The Mohammedan teaches his children one book—

Only one;—and that the Koran;

Thus he rivets his soul to an error that shook

The ancient ages of man;

While the Christian teaches his children all books

But the Bible;—it's under the ban.

Would you wonder if Infinite Wisdom looks

With scorn on the folly of man?

God gave us The Book, and we bear it to lands

Of the heathen, and give it to them,

In schools of their children; and none countermands

And few are the ones that condemn.

But here in the midst of the children of God,

Where the might of our christendom rules,

What folly to challenge God's chastening rod

By shutting it out of our schools.

Shall we go ahead trying to build a great country,

By leaving the cornerstone out?

Can we build Christian life by leaving free entry,

To gross propagandas of doubt?

Can we save the fine bloom of our civilization,

By letting the worm gnaw the bud?

Can we have a safe world; can we have education,

By leaving out conscience and God?

CHARLES ROSS WEEDE, *Sterling, Kansas.*

Devotional Column

OUR NATIONAL SECURITY

"Some trust in chariots and some in horses, but we will invoke the name of the Lord our God." Happy is the nation that has come to that resolve. It is as sure of plenty and peace and safety as the son who said, "I will arise and go to my father."

There is a passage in Deuteronomy (28:1-13) that deserves a greater attention, when we are considering the problems of national defense, than it has had. Here is part of it—the gist of it.

And it shall come to pass, that if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face, they shall come out against thee one way, and flee before thee seven ways.

And the Lord shall make thee plenteous in goods—The Lord shall open unto thee his good treasures and thou shalt lend unto many nations and shall not borrow.

And the Lord shall make thee the head and not the tail. Thou shalt be above only, and thou shalt not be beneath, if that thou hearken unto the commandments of the Lord thy God, which I command thee this day.

These are the words of a wise statesman to his own nation. History has verified them. They are more than that, they are God's promises to every nation that will heed them.

If they have been strikingly fulfilled in our own national life, it is because in a partial and undecided way we have fulfilled the conditions.

Some day we shall come to the fork in the road, and shall be compelled to choose between going on, to a suitable and vital confession of that allegiance to God and our Savior, in our national constitution, in order to justify Christian ethics in our national policy; or choose the road

of Secularism which will forfeit God's protection and blessing. The evident revolt of a considerable proportion of our people against the application of Christian ethics to our laws and the rapid numerical increase of the Christian stock of the nation, brings daily nearer the day of that choice. Lowell foresaw that when he wrote:

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause God's new Messiah,
Offering each the, bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right.
And the choice goes by forever
Twixt that darkness and that Light."

Happy is the nation who when that crisis comes has so learned God's ways, and their history, that with a strength of moral purpose they meet it singing.

Strong is the arm of the Lord God our Savior,
Safe is the nation that trusts in his care,
Great is the blessing he pours out upon it,
Boundless the peace he bestows on it there.

True is the promise of grace and protection.
Fair is the hope that such people sustain.
Bright is the future for all who obey Him.
Full the abundance such nation shall gain.

Then let us receive him and give him allegiance,
Trust in his arm that is promised to save,
Rest in the faith of his perfect protection,
Live in the hope that in Jesus He gave.

There is no pacificism in all this, but there is a sensing of the fact, that in present day, army and navy pleadings for enlarged personnel, and greater appropriations, the time has come, that this view of national defense should be injected into the discussion.

It is realizing this that we pray daily.

"O Lord God of the earth, and Thou O Prince of the Kings of the earth, help us fully to realize that this crisis will come and as a nation prepare us for it.

Bestow thy blessing upon every effort that is made to teach the peo-

ple the things of thy Kingdom. As a nation may we be kept from the feverish folly of multiplying armaments and the worse folly of putting our trust in force and our own power. Help us to lift up our eyes to thy throne, and trust in thy care, and boldly confess that trust, that thy blessing may be ours.

Create in us an ambition to lead all nations in the paths of peace and at this time may we have such faith in thee that we may lead the nations in changing their armaments into the implements of peace. In the name of Jesus Christ we ask it, Amen.

THE REFUGE OF INDEFINITENESS

One of the easiest achievements of life is to accept a moral or spiritual obligation in principle. It is quite another matter to put it into a concrete form by applying it to a specific act. That takes hard thinking, moral courage and pioneering energy generally.

We find this to be true in the National Reform Movement. It is easy to gain the assent of orthodox believers to John's proposition that Jesus is "the Prince of the Kings of the earth".

But what of the next step? Will you come out boldly and proclaim the fact that every just government derives its authority from Him? The Declaration of Independence asserts that it derives it from the consent of the governed. This problem was put up to a certain lawyer, and his reply was, "I prefer not to discuss it. I am with you on the general principle, but I am not so sure about its application."

Here is the question of movie morals. Shall the test of Christ's teachings be applied to them, where they deal with the problems of love, purity, divorce and remarriage? Plenty of people are willing to assert that Jesus is the world's greatest teacher of religion and morals. Not many are ready, boldly

to take a stand and declare that every movie actor and actress, should conform, in their portrayed ideals and social conduct, to the teachings of Christ, or be eliminated from the films.

Then comes the question of war and what to do about it. It is very easy to condemn war. Everyone except the military leader is doing that. But when it is proposed that we enter the World Court or the League of Nations, or that the churches require of their members, a course of non-participation, at once there are multitudes who draw back.

What the cause of Christ needs today is men and women who are ready to follow Jesus in the embodiment of His aggressive spirit against evil. The world needs those who are determined to embody His social ideals in Christian customs, institutions, laws and governments.

Having reached that stage in intensifying Christianity, that we are equally responsible with the non-christian elements of our population for the form and character of our government, it is simply a failure in loyalty, courage, and faith to retreat from the applications of general principles, into the refuge of a bare assertion of the general. The refuge of the indefinite is no place for the loyal followers of Jesus Christ today, they should be standing in the forefront of the demand for embodiment of his teachings in laws, customs and specific conduct.

BALKED BY ROME

As we go to press, news comes of the failure of the League of Nations Council to carry out the Locarno Agreements by electing Germany to the League and a place on the Council.

Brazil, a Roman Catholic power finally blocked action. It has been rumored for weeks that the Pope is plotting to gain control of the League.



THE STORY



POLITICS VERSUS RELIGION IN SCHOOL

Herman Calkins was reading his morning paper in the office of Calkins, Bergen and Co., department store in the Middle West town of Congdon. It was his daily habit before beginning work. Suddenly he came upon this statement in the reported proceedings of the Congdon School board's meeting of the previous night. "Miss Henrietta Pemberton of Blanton was elected as teacher for the Fourth grade."

The legs of the chair in which Herman Calkins was sitting crashed to the floor. "Well I'll be jiggered," was his explosive comment as he reached for his desk phone. He gave a number from memory and in response to an apparently well known voice, fairly shouted into the phone "Henry, you're the end of the limit. What do you stiffs on that school board mean by dropping Clara Anderson out of the Fourth grade? Um-m, I know all that, but she stayed inside of the law and is by all odds the best all around teacher in the city. Um-m, Discipline is it. Well, all I have to say about that is, that if you are going to take dictation from that Jew, your official career ends with this term of office, as sure as my name is Herman Calkins. Ye get that?" Click.

To understand the meaning of this rather acrid conversation we must go back to the beginning of the school year. David Kleintaler was the one Jewish merchant on Central Avenue in Congdon. He was a fairly well Americanized German Jew, who was respected if not loved by his fellow business men of the city. His store was nearly opposite to that of Calkins, Bergen

and Co. One morning in early autumn, when business was not very brisk, a little rat faced chap, who lived on the outskirts of the city whose name was Theophilus Carlin, came into the store and made a small purchase. He was a nervous, erratic little man, who made a somewhat precarious living by a mixture of truck gardening and small house to house selling. Generally, he was known throughout the community as "that Infidel," though he preferred to call himself a "Free Thinker," and the community in good-natured tolerance never argued the question with him. They let him decline on all occasions where it did not hinder affairs.

It so happened that the proprietor himself waited on him. As that rather pompous personage handed him his change, Theophilus remarked. "Your children went into Number Four this fall didn't they?" "Yes, they surely did," responded the proud parent, "and they are getting along fine. They think more of their teacher than any one they ever had. Especially Ezra does. He is a little young for that grade and teacher helps him a lot."

"They like the Bible teaching that teacher hands out do they? I thought you Jews did not stand for that sort of thing."

"I don't know about that," responded the father somewhat taken back.

"Well I'd look into it if I had children in school" replied Theophilus. "I hear that she specializes in religion."

That was all and he left the store and most likely forgot it before he had gone a block. That evening in his

home Mr. Kleinthaler casually asked his little daughter Reba, "Does your teacher try to make Christians of you children in school?"

"O no, Father, she never does."

"What does she do in the morning before you begin lessons?"

"She reads the Bible to us, same as they do in all the rooms. Only she tells the stories and explains them too."

"Wasn't that a great story she read about Daniel in the den of lions?" chimed in Ezra.

"She reads beautiful too," continued Reba. "Then we all say a prayer which begins 'Our Father which art in heaven.' Then we sing different songs. My Country tis of thee, and America the Beautiful and Nearer my God to Thee."

"What else does she read" asked the father cautiously. Evidently his attention and his curiosity, if not his suspicions, were aroused.

"Yesterday she read about a shipwreck," responded Ezra. "A man named Paul saved the whole crew."

There the matter dropped, for the time.

Perhaps a month later a rabbi from a not very distant city, was in Congdon. He was the guest and the speaker at the weekly meeting of the local Rotary Club. The next morning he called upon Mr. Kleinthaler at his store. In the course of the conversation, Kleinthaler asked him if there was a story in any of the sacred books, about a shipwreck and a man named Paul who saved them. "No" the rabbi replied, "that is in the Christian additions to the sacred writings and not in them."

"Then," said Mr. Kleinthaler, "one of our teachers here, is teaching Christianity to our children."

"I would look into it" said the rabbi. "They have no right to do that." He was from a different state where the law was not the same, and neither knew the law that controlled

the Congdon schools, nor thought much about it and spoke as he did, as he was about to take his departure.

That evening Mr. Kleinthaler questioned the children again about their school work and learned that the teacher read stories about Jesus and told the children that he was the most wonderful man in the world. But he said to them, "he is the man that Christians call the Messiah and very wrongly worship him. You children should not pay any attention to what she reads to you about him. Just don't listen to it. She is trying to make Christians out of you," and as much more to the same effect as is usually said by any misguided, misinformed zealot when he is aroused.

The next morning instead of six bright faced, eager little Hebrew boys and girls of three families, who listened as did all the other scholars, the teacher of Number Four was confronted with six sullen faced children who ostentatiously did not pay attention to her. Ezra and Reba had conferred with the others in the hall before school opened and passed along the instructions.

The teacher was puzzled, but being wise she did not apparently notice this change of attitude. That morning she read to them the beautiful story of the Shunamite's entertainment of Elisha. At recess, as the children were passing out, she put her arm around Reba Kleinthaler and detained her until the rest were gone. "Did you not like the story this morning Reba dear?" she asked as gently as any mother could.

"Father, he says we must not listen to them any more, nor sing nor say your prayers, cause you are trying to make Christians out of us," Reba replied without looking up.

"You must tell your father that he is mistaken" said the teacher gently. "I am just teaching you what God

(Continued on Page 30)



We regret to note that the American Federation of Labor has joined with the Association Against the Prohibition Amendment, the Constitutional Liberty League of Massachusetts, and the Moderation League of New York to spend its hard-earned funds for a forlorn campaign to bring booze back to the workingman. Institutions, like individuals, are sometimes known by the company they keep, and the allies of the A. F. of L., in this case, are notoriously poor company, backed by the very booze interests that flouted the law, demoralized workingmen's homes, corrupted legislatures, and took untold millions of dollars out of the workers' pay envelopes in the days of the open saloon. For these people to talk about "temperance reform" is almost indecently humorous.

The Railroad Brotherhoods, as well as hundreds of thousands of sober industrious workingmen in the A. F. of L., are opposed to booze because they know it never made any man a better citizen, a better worker, or a better husband and father. We do not believe the remarkable growth of labor co-operative banking in this country would have been possible if the working man were still shoving his savings over the bar. We are further convinced that the progress of the American labor movement depends upon leaders with clear, cool heads, and not upon those whose brains are addled by alcohol. Perhaps it is worth observing that the leaders of British labor, who have made such substantial progress

economically and politically since the war, are overwhelmingly dry.

—*Locomotive Engineers Journal*

Though New York City typifies America, it is the Middle Westerners that "are the very salt of the earth." They are the main bulwarks of America and so the world, Mr. Noyes finds, against Bolshevism. The answer to all hopes of the Bolshevik and fears of anti-Bolshevist is: "There is the Middle West." It still reads its Bible, for one thing, and to quote one of its representative citizens, it still, "whatever evil wishers may insinuate, respects England, trusts England."

—*New York Times*

The penalty provided under the statutes is a maximum of seven years imprisonment, the minimum being a term of imprisonment of not less than six months and a fine of not less than \$200 and costs, and in default of payment of such fine, and costs, the court may award a further sentence, not to exceed in any case twelve months. In the case of a sale of narcotics to a minor, the court is empowered to order the lash in addition to any penalty which may be imposed.

Out in British Columbia they want us to apply the lash to all traffickers but it has not been felt that that should be done yet. As far as punishment is concerned the law is a drastic one, but this thing is a curse and drastic methods must be taken to stop it.

—*Social Welfare*

There is great present need for the American public to realize its vital interest in the police. They are our fellow-citizens detailed to the duty, always arduous and often dangerous, of safeguarding our peace and security. In the fight against crime they are our front line. The public attitude of regarding the crime situation as a struggle between two teams, the Police Team and the Crook Team, with the public as mere spectators, is a dangerous attitude. If it continues, we shall have difficulty in getting police, and that will be for the public a rude awakening. Police duty is now the most hazardous in America. This paper has tried to get the figures on the slaughter of policemen last year, but no police authority possesses them or is willing to give them out. The figures were wanted to bring America to a realization, if possible, of the war that has actually started and is being carried on in our midst, with our public servants, the police, as chief victims. It is a subject which would be well worth publicity.

—*Dearborn Independent*

In 1870, Massachusetts, which then had a prohibition law, amended the law so as to permit the selling of beer, porter, ale, and wine. This is exactly what some bad citizens want now. Here is what occurred in Massachusetts after this amendment: "Drunkenness increased; crime increased; poverty increased; the sale of stronger liquors under cover of malt liquors increased; the difficulties of enforcement were vastly increased; and, after only three years, the beer law was repealed." The voice for beers and light wines is but the voice for hard whiskies disguised.

—*Religious Telescope*

There is only one common platform on which all nations can unreservedly unite, and that is the platform of loyalty to Christ and of obedience to His will. The best elements in our

national life are those which resemble the best in the national life of other peoples, and if we emphasize, not those things which separate us, but this great common heritage which Christian people of the whole world have in Christ, and if we are loyal to these traditions which Jesus created and to that faith which He brought into the world, then we shall find the nations becoming one. It is the one thing which can bind; the one link which will be able to stand unbroken amid the difficulties and trials of racial misunderstanding, and the best way to bring all nations to the feet of Christ is to live so that men and women may see in Christ One who is the ideal of all peoples, the rightful King of every nation."

*Rev. Archibald Chisholm,
Presbyterian Banner*

"The dictator of Italy has never lacked in courage. With the power of Fascism behind him he gives the secret murder societies of Sicily fair warning that he intends to 'cauterize' the wound of Sicilian criminality, if necessary, with iron and fire."

However opposed one may be to some of the harsh acts of the Fascist leader, all law-loving people will wish him speedy success in the war declared on the nest of Sicilian vipers. Numerous Black Hand outrages in America, especially the murder of Hennessy, chief of the New Orleans police, with the subsequent lynchings, have made the Mafia peculiarly detestable in the eyes of Americans. In fact, this last move of Mussolini may have a direct effect on law enforcement in our own country. For, should he crush the Mafia—and his reputation for thoroughness hardly leaves the issue in doubt—he will have taken a big step toward cleaning up some of our eastern cities by cutting off a prolific supply of gunmen, blackmailers and trained professional murderers."

—*Gazette Times, Pittsburgh*

FROM THE WORKERS

MRS. SHEPARD'S LETTER

Have just spent a most interesting week in Washington. It was my pleasure to be in Congress for discussions on the tax reduction bill and to hear the attacks of the Association against the Prohibition Amendment.

The most startling thing to arouse the public so far during the present session is the demand of Representative John W. Tillman of Arkansas, who introduced a bill which calls for an appointment of five to determine who was responsible for the historic Mountain Meadow Massacre which occurred September 16, 1857, more than 69 years ago. One hundred and twenty emigrants bound for California, perished in this massacre, the scene of which lay 280 miles southwest of Salt Lake City. Mr. Tillman also asks that the heirs and legal representatives of the victims, most of whom are asserted to have come from his district, shall be recompensed for the property taken at the scene of slaughter.

From the *New York Times* I quote the following: "The facts regarding the tragedy are matters of court record. So thoroughly has the ground been searched that no fresh discoveries are possible or probable. The immediate responsibility has also long been fixed but here is still open the question of an *ultimate legal responsibility*. Most, if not all of the Mormons, engaged in the massacre, were at the time enlisted in the Utah Territorial Militia, commanded by Brigham Young, Governor by Presidential appointment, and were therefore technically a part of the armed forces of the United States. The work of the proposed commission would indicate whose was the liability for the

loss of lives and property inflicted by the Utah militiamen sixty-eight years ago."

For the interest of the Statesman readers, let us review this historic event which I have so often given in many cities of our land, and which I gave in Fort Smith, Ark., only last June and this was the section from which the emigrant train started.

"The year 1857 found the territory of Utah in ferment, a period of fervid revivalism in the Mormon church had reached its climax and the authorities were almost in rebellion against the Federal Government. Between Governor Brigham Young and the Gentile officials who had been sent to aid him in the administration of territorial affairs there had been constant friction and by March most of these outsiders had left the territory, forced out, as they said, in fear of their lives. Soon after his inauguration President Buchanan deposed Brigham Young, appointed a new set of officials, headed by governor Alfred Cummings, and ordered an army of 2500 men to accompany them to Salt Lake City, and see that they were installed.

News of this act reached the Mormon capital late in July and created wild excitement. The Mormon leaders threatened armed resistance and announced that if their forces were driven back, they would lay waste the country. On September 15th when the United States army was still toiling through southwest Wyoming, daily harried by Mormon guerrillas, Young issued a Proclamation defying the Federal Government and declaring martial law.

Into this maelstrom, wandered a caravan of emigrants, making their way to the Pacific coast. They were known

as "Fancher's Company" and had started from Arkansas in the region, where only a year before, Mormon Apostle Parley P. Pratt had been killed by the husband of a woman, whom Pratt was taking to Utah (as Mrs. Pratt number nine.) Somewhere en route through Utah, this company disappeared. No word came from it. Not one member ever reached California and not one returned. After a time a rumor spread that the party had been exterminated by Indians. To the outside world, for many months its fate remained unknown.

But in 1871 due partly to a revolt in the Mormon church and partly to a reawakening of hostility to Mormonism throughout the country, the subject was revived. The chief criminal was then generally reputed to be John D. Lee. At his first trial in 1875, the Mormon church was stiffly resistant and held its members in close discipline. Short memories afflicted most of the witnesses. There were few disclosures. The jury disagreed; the seven Mormons voting for acquittal and five Gentiles for conviction.

A burst of indignant protest from the country convinced the Mormons that some one must pay with his life for the massacre. The second trial in September 1876 revealed the changed attitude of the church. The witnesses now remembered a great deal of what had happened and they agreed that the one guilty man was John D. Lee, who was convicted and sentenced to death. Lee was the adopted son of Brigham Young.

It took nearly two decades of private investigation and the collating of testimony to piece into a coherent whole the scattered data. Mormon witnesses testified that they felt that the Arkansas emigrants were heretics and blasphemers, detestable in the eyes of the Lord, and they must die. They also testified as to the ruse employed to get "Fancher's Company" to give up their

arms. On the morning that the massacre was to take place, they testified to the fact that the Mormons joined in prayer and asked God's blessing upon the bloody work that had been decided upon." John D. Lee was the only one of the fifty-eight Mormons who perpetrated this diabolical deed, who had to pay the penalty with his life. He was taken to Mountain Meadow on March 23rd, 1877 and at the command of Marshal Wm. Nelson was shot.

I am so glad that Representative Tillman has asked for an investigation. It will cause the Christian people to give a little more heed to the dangers

If any of our readers wish to be informed more on this subject read "The Confessions of John D. Lee," and also read a book entitled "The Massacres of the Mountains" in which the author says that *this massacre* was the most brutal and revolting of any massacre. This subject may be discussed for some time if congress takes up the investigation and it is well for all to be posted.

Our campaign through Maryland and North Carolina is moving along successfully and we find all good people ready and willing to co-operate in the campaign against the Mormon propaganda and we feel that victory for the Lord's cause is assured.

HEARING ON SUNDAY REST BILL FOR DISTRICT OF COLUMBIA

By R. H. MARTIN

On March 4-6 inclusive a public hearing on the Sunday Rest Bill for the District of Columbia was held before the Sub-Judiciary Committee of the District of Columbia. Six sessions were held by the Committee and thirteen hours of time occupied by those advocating or opposing the Bill before the Committee. Word has just been received that additional hearings will be held beginning March 18. The attendance was so large that the Commit-

tee Room of the District of Columbia would not accommodate the crowds and the hearings were held in the large Caucus Room of the House Office Building which was filled to overflowing. The interest was intense.

The chief opponents of the Bill were Seventh Day Adventists. They opposed the Bill stating it interfered with their religious liberties, was un-American and unconstitutional, but evidently they were not very successful in convincing members of the Committee on this point. They attended in great numbers and have been ceaseless in their efforts, getting signers throughout the country to petitions to Congress against the Bill. The Religious Liberty Association, Anti Blue Law League of America, representatives of theatrical and movie interests, some labor organizations from Washington, and others also opposed the Bill.

Among those advocating the passage of the Bill were the following: The Lord's Day Alliance of the U. S., officially representing 11 of the leading Protestant denominations of the U. S., representatives of the Presbyterian, M. E. Protestant Episcopal and other churches, Boy Scouts of America, W. C. T. U., Federation of Churches of Washington City, Barbers Union, Bible Classes of Washington and many others.

The Bill would prohibit on the Lord's Day, in the District of Columbia, secular labor and business, works of necessity and mercy (liberally interpreted) excepted, and commercialized amusements. The Bill is not as strict as the—Sabbath laws of one-half of the States, and not more strict than the Sabbath laws of one-half of the remainder of the States. Forty-four States have Sabbath laws: *Washington City, the capital of the Nation has none.* The open desecration of the Lord's Day at Washington concerns not only Washington. It is a national disgrace and calamity.

Those acquainted with the situation believe there is a fair chance of securing favorable report to Congress on the above Bill. But there is great need that this Committee and Congress hear from those throughout the country who favor this bill. Remember Washington City does not have self-government: Congress governs it and is responsible, not to Washington City, but to the country for what it does with this proposed legislation.

The enemies of the Bill are flooding Congress with petitions against it. Let every true lover of the Sabbath and of our country express to Congress his earnest desire for its passage.

Send petitions, letters and telegrams to your Congressmen and to Hon. Frederick N. Zihlman, Chairman of Committee on District of Columbia, House Office Building, Washington, D. C., urging passage of H. R. 7179, Sunday Rest Bill for District of Columbia.

POLITICS vs. RELIGION

(Continued from Page 25)

taught to your people before there were any Christians." Then she let Reba go.

It was rather a puzzled and hesitant teacher who conducted the opening exercises for a day or two and the impudent refusal to listen continued. Then she pulled herself together again. This recovery of confidence, serenity returned after an hour spent in her own room one night, which none but a Christian of the spiritual sort could have understood had they seen and heard. She turned off the light as she murmured to herself that snatch of Hebrew verse:

"I will both lay me down in peace
and sleep
For thou only, Lord, makest me to
dwell in safety."

(Continued in May Issue)

RADIO REACTIONS

Health Commissioner Louis I. Harris of New York City, speaking through the New York Times:

"Milk and cream are brought into New York by bootleggers and sold to families as products of legal quality. This product contains improper ingredients and lacks proper ingredients to such an extent that it constitutes poison to children who use it."

We are not surprised. Now why don't the Health Commissioner advocate the repeal or modification of this law in the interest of the poor and the trade?

The editor of the Religious Telescope Speaking:

"The strongest argument against an official act, in our own day is that it crosses the rights of the people; and the rights of the people are determined more from the Bible than all other works of authority combined."

Right in both propositions. He might add the positive to the first. "The strongest appeal for any official

act is that it is taught by the Bible." Convince the people of that and any reform movement is carried.



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E. H. Negley speaking through the Pittsburgh Gazette Times:

"The city council of Butler, Pa., turned down cold, the request of the city council of Milwaukee, that they write President Coolidge and Congress, asking that the Eighteenth Amendment and Volstead law be repealed, and directed City clerk S. R. Twyford to

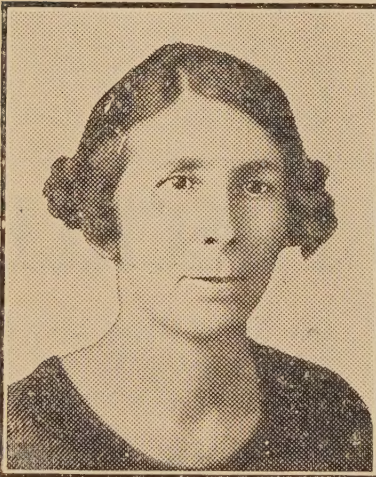
inform the Milwaukee City Fathers that Butler's council heartily endorses the Eighteenth Amendment and stands four-square for law and law enforcement."

O! Phillips! did you hear that? Strikes us that you have lost touch with the home folks. Time to quit making wet speeches in Congress and get to fixing fences in the home town.

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Christian Citizenship Conference

At Winona Lake, Indiana

AUGUST 1-3

Governor Gifford Pinchot, Chief Attraction

The National Reform Association has scheduled a Christian Citizenship Conference to be held at Winona Lake, August 1st to 3rd, featuring speakers of national prominence. Governor Gifford Pinchot of Pennsylvania, an outstanding figure in the political life of the country, will speak Tuesday evening, August 3rd. The Hon. Clyde Kelly, Congressman from Pennsylvania, the Hon. Clinton N. Howard of Rochester, New York, Dr. James S. Martin, Mrs. H. H. George, Dr. R. H. Martin, Mrs. Lulu Loveland Shepard of Salt Lake City, Utah, Dr. William Parsons, and Dr. J. M. Tibbetts will be among the speakers upon this program. This will be one of the very attractive features of the summer activities of Winona Lake. The completed program will appear in the "Winona" and also in a later issue of "THE CHRISTIAN STATESMAN."

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